



## MESSAGE/SERIES:

**Series: JESUS IN JOHN**

**Message: “The Way that Leads to Abundant Life”**

**DATE: May 2, 2021**

## SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

**John 10:1-21**, Psalm 23:1, 28:9, 78:52, 80:1, Zechariah 13:7 (God Shepherds His people), Hebrews 13:20 (Jesus the great Shepherd), Psalm 77:20, 80:2 (Shepherd’s voice), Matthew 7:13-14 (Gate is narrow/way difficult), Mark 13:22-23 (False shepherds), **Jeremiah 23**, **Ezekiel 34** (Past Leaders), Mark 12:40 (Punished), Acts 16:31, Romans 10:9-10 (Believe in Jesus), John 14:6 (Faith in Jesus only way), Luke 15:1-7 (Searching for the lost sheep), **1 Peter 2:25**, **1 John 5:20**

## OPENING SCRIPTURE:

**[JOHN 10:1-21]**

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. <sup>2</sup>But he who enters by the door is the shepherd of the sheep. <sup>3</sup>To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup>When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup>A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” <sup>6</sup>This figure of speech Jesus used with them, but they did not understand what he was saying to them.

<sup>7</sup> So Jesus again said to them, “Truly, truly, I say to you, **I am the door of the sheep.** <sup>8</sup> All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup> I am the door. If anyone enters by me, he will be saved and will go in and out and find

pasture. <sup>10</sup> The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. <sup>11</sup> **I am the good shepherd.** The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hired hand and cares nothing for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>17</sup> For this reason the Father loves me, because I lay down my life that I may take it up again. <sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

<sup>19</sup> There was again a division among the Jews because of these words. <sup>20</sup> Many of them said, “He has a demon, and is insane; why listen to him?” <sup>21</sup> Others said, “These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?”

*The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 10:1–21.*

## **TERMS & BACKGROUND:**

**[THE SHEEP FOLD]** Symbolic of Israel

The setting of this concept is generally a place of habitation for sheep and goats. The fold is their home, their place of security (Mic. 2:12). Folds were an essential part of ancient community life. They were built along with the cities (Nu. 32:24, 36). The fold as well as the house was an essential part of a person’s belongings. If this is true, “fold” (RSV) is the better translation in Job. 5:24 than “home” (NEB), for it, stands parallel to the tent; i.e., the blessed man has security both in his own house or tent and with his valuables or fold.

“Fold” is used in a metaphorical sense for the habitation of the people of God (Jer. 23:2f.). They are the flock and Jesus is their shepherd (Jn. 10:1, 16); He is the only way into His sheepfold. Once in a while “fold” can refer to the flock itself (Jer. 25:30). The NEB, however, understands that text differently as the habitation of God; “(The Lord) roars across the heavens, his home.” In the end of days God will restore Israel to “a good fold” (AV) on the mountains of Israel (Ezk. 34:14).

J. E. Hartley, “Foe,” ed. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1979–1988), 326.

## **[GATEKEEPER]**

(Heb. *šō.ēr*; Gk. *thyrōros*). A guard appointed to protect the gates of the city (2 Kgs. 7:10–11; KJV “porter”) or the temple (1 Chr. 9:22). King David appointed four thousand gatekeepers to serve in the temple (23:5; 26:1–32). The temple gatekeepers were to be Levites (23:3–5), and their service included caring for the ark (15:23–24), overseeing the freewill offerings (2 Chr. 31:14), and guarding the storehouses located at the gates (Neh. 12:25). The role of the gatekeeper appears more prominent in the postexilic period, when attention to the temple and its personnel increased.

In the Persian court, King Ahasuerus (Xerxes I) had eunuchs who “guarded the threshold” (Esth. 2:21; 6:2), probably serving as royal bodyguards.

In New Testament times gatekeepers were used at the houses of the wealthy (Mark 13:34).

Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 402–403.

## **[GATEKEEPERS IN SCRIPTURE]**

Gatekeepers for the house of the Lord (1 Chr. 9:17–27; 1 Chr. 23:5); gatekeepers for the ark (1 Chr. 15:23; 1 Chr. 15:24; 1 Chr. 16:38); some of the Levites were gatekeepers (2 Chr. 34:13; Neh. 13:22); the gatekeepers were appointed (Neh. 7:1); the sons of the gatekeepers (Ezra 2:42); the gatekeepers Shallum, Telem, Uri (Ezra 10:24); gatekeepers Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, Akkub (Neh. 12:25); 138 gatekeepers (Neh. 7:45); 172 gatekeepers (Neh. 11:19); no tax to be levied on the gatekeepers (Ezra 7:24); they told the gatekeepers (2 Kgs. 7:10); the gatekeepers told it to the king’s household (2 Kgs. 7:11); divisions of the gatekeepers (1 Chr. 26:1–19); the priests, Levites, gatekeepers, singers, Nethinim (Neh. 10:28); Jehoiada stationed the gatekeepers (2 Chr. 23:19); the gatekeepers at each gate (2 Chr. 35:15; Neh. 11:19; Neh. 12:25); the gatekeepers went up to Jerusalem (Ezra 7:7); the Levites will have oversight at the gates of the temple (Ezek. 44:11).

A. Colin Day, *Collins Thesaurus of the Bible* (Bellingham, WA: Logos Bible Software, 2009).

## **[OTHER SHEEP] Gentiles**

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## OUTLINE:

### I. (v1-10) THE DOOR

#### A. (v1-6) Jesus' first illustration of the Kingdom of God

1. (v1-2) The Shepherd will always enter through **the door** (God's way)
2. (v3) **The Gatekeeper** only opens to the Shepherd of the sheep (his job is security)
3. (v3) The Sheep hear **the voice of the shepherd** and follow him only
4. (v3) **The Shepherd knows the name** of all the sheep (it's personal and about each individual sheep)
5. (v3) The Shepherd will **lead the Sheep out into the world** towards eternity (glorification)
6. (v4) The Shepherd **doesn't leave sheep behind**
  - a) There is a final number of those to be saved that is represented here and then an exit to eternity
  - b) There is foreknowledge of all who are His sheep as well as a current intimate relationship with those who are already in the fold (Family/Kingdom)
  - c) The sheep/believers are also followers of Christ (not just a family name) (James 2:14-17)
  - d) Knowing the voice of (The Shepherd) Jesus is through **observation** of His word and working **through prayer and study**
7. (v5) "A Stranger they **will not follow** but *they will flee*"
  - a) The sheep will not follow someone they do not belong to (Sheep are fearful by nature)
  - b) The sheep can be lead astray by great deception
    - (1) *This is why in other places the bible warns of false teachers and prophets*
      - (a) Jeremiah 23, Ezekiel 34 (Past)
      - (b) 1 John 5:18-21 (present dangers)
      - (c) 2 Peter 2:1 (Past Present and Future)
8. (v6) **Figure of Speech-** Jesus often shared truth through parable or illustration so that the people who were to understand would and that the people who were being hardened would not
  - a) This Common practice of Jesus throughout His ministry (all four gospels)
9. This figurative speech would have meant a great deal to those in Palestine
  - a) The sheep and shepherd have a unique relationship because they spent much time together

- b) The wool was the product and not the meat so they were like family
- c) The sheep would often receive special names from the shepherd

B. (v7-10) Jesus' second illustration of the same truth

1. (v7) "I am the door of the sheep"

- a) *Reference to the fact that He is not just a gatekeeper but rather the only avenue to get to safety*
- b) *"The door was God's appointed way into Judaism" (Pink)*
- c) *The door also represents access into the Holy of Holies, into God's presence*

(1) Ephesians 2:13

2. (v8) "All who came before me were thieves and robbers..."

- a) **Thieves** are rendered correctly as taking and in a stealthy way
- b) **Robbers** is a very weak rendering of the Greek here as the original term indicates violence and murder

3. (v8) "... but **the Sheep** did not listen"

- a) *Those who were the elect and true followers of God knew Jesus was the way and they would not return to Judaism*
- b) *Sheep in this contest can be seen as the true believer (the redeemed)*

4. (v9) "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture."

- a) **The Door**- *Jesus is the only Way to relationship/ into the presence of the Father (see also John 14:6)*
- b) **If anyone**- *not just Jews but Gentiles, as well as Jesus here, removes the barrier of race/peoples and places every man regardless of nationality into the same pool of sinners in need of a savior*
- c) **Enters by me**- *faith in Jesus as Lord*
- d) **He will be saved**- *redeemed*
- e) **Go in and come out**- *Freedom from the ceremonial law and works-based religion*
- f) **Find pasture**- *Nourishment and rest/peace*

5. (v10) Purpose statement of the Thief & Murderer

- a) **"Steal, Kill, and Destroy"**- *none other than Satan the enemy of God and His kingdom (though not equal or a formidable foe to God)*

(1) The counter balance is God's Sovereignty and supremacy

6. (v10) *Purpose statement of Jesus*
  - a) *Jesus came to give life*
    - (1) In the spiritual sense, it is new life in Christ that is present and future/eternal
  - b) *Jesus came to give **abundant life***
    - (1) It is abundant in the present and in the future/eternal sense
      - (a) *Defined as=**excessively**, emphatically, vehemently, insistently, super abundance*
      - (b) *More than we can imagine in the realm of love that overflows in our hearts from the fellowship of God (richness of life with and in Christ)*
      - (c) *A life free of past and open to the future*

## II. (v11-18) THE GOOD SHEPHERD

- A. (v11-13) "The good shepherd **lays down his life for the sheep.**"
  1. This section is prophetic pointing to the cross of Calvary
  2. This section is illustrative of a Palestinian shepherd that would get in between the sheep and danger from beasts and thieves/murders
  3. (v12) **The Hired hand** is one who was set to watch over the sheep while the shepherd was away
    - a) *Servant paid to perform a job*
    - b) *The Hired hand does not own the sheep or have the closeness with the sheep that the shepherd does*
    - c) *The hired hand is not wicked but rather more concerned with his own safety when danger comes whereas the shepherd will die if necessary for His sheep because He loves them*
  4. (v12) The Hired hand might point to any pastor or mentor (they are human servants)
    - a) *Man cannot be as protective as Jesus as our shepherd*
      - (1) When it comes to protecting self or the flock sometimes human pastors may choose to protect themselves from the danger in front of them
  5. (v13) Indicates that some hired hands only see the overseeing of the flock as a job and it is not out of love for the Lord's people/sheep
- B. (v14-16) "I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and **I lay down my life for the sheep.**"

1. Jesus laid down His life for those who would believe (Sheep) and not for those who would not (goats/unbelievers)
2. This statement is laid beside the intimate knowledge to the Father and the Son with one another to illustrate the foreknowledge of the elect and that on Calvary you were on His mind (Christ knew you in a salvific sense before you were born)
3. (v16) "And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."
  - a) **Not of this fold**- that are not Jewish (Gentile)
  - b) **They will Listen to my voice**- Jesus had made plans for them to know Him as well (Jesus in Pursuit of us)
  - c) **One flock**- One people as the True People of God and the true Israel/the Church
    - (1) This affects eschatology as God does not view Jews and Gentile differently after Salvation as *there are one people of God*
  - d) **One Shepherd**- *Jesus alone and not Abraham as Jesus is the True Israel and the Seed of Abraham Himself*
    - (1) *There is no room for Jesus to be only a prophet and be many gods (coexist movement)*

C. (v17-18) "For this reason the Father loves me, **because I lay down my life that I may take it up again.** <sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

1. The Love of the Father overflows in fellowship for His Son apart from Redemption
2. But the submission of Christ is the Love revealed in the Godhead to man
3. "Rather, **the love of the Father for the Son is eternally linked with the unqualified obedience of the Son to the Father**, his utter dependence upon him, culminating in this greatest act of obedience now just before him: willingness to bear the shame and ignominy of Golgotha, the isolation and rejection of death, the sin and curse reserved for the Lamb of God.
 

D. A. Carson, The Gospel according to John, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 388.
4. Jesus always had the authority to give His life or not
5. Jesus always had the power to keep man from taking His life
6. In the Story of Redemption, Jesus Died on His own accord

7. Jesus was not killed by a man by rather surrendered His life once the payment was accomplished
8. Jesus resurrected by His own power as equally God on His own authority
  - a) If Jesus' life was taken then it would not have been Love for the Father and for us that authored redemption (love provoked sacrifice)

### III. (v19-21) THE GREAT DIVIDER

- A. (v19) "There was again **a division among the Jews** because of these words."
  1. *Jesus was claiming to be a deity and untouchable by man unless He surrendered (they were angered that He proclaimed to be greater than the religious/Judaism)*
  2. *They desired more than anything to destroy Him and not bow before Him*
  3. *Some were moved by Jesus' love for the Father and for the People (His Sheep)*
- B. (v20-21) Many discerned that God and Satan did not work together and that God would not permit deception of the people in His name
  1. *Jesus is the great divider because you must wholeheartedly surrender or reject Him*

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#### **Application:**

- The only way to an Abundant life of peace and fulfillment is by Faith in Jesus Alone
- Jesus' love for The Father and for those who would believe in Him provoked Him to die for your sins. Will you give Him your life through surrender today?
- The Good Shepherd has died for our sins and lives to keep us as we belong to Him. Will you trust Him in your current struggles?

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"They did not love the sheep, but instead exploited them and abused them. The beggar was a good example of what the 'thieves and robbers' could do."

- Warren W. Wiersbe

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